

Dup. E,

SECOND ANNUAL REPORT

OF THE

Indian Commission

TO THE

Domestic Committee of the Board of Missions

MISSIONARY BISHOP OF NIOBRARA.

THE Indian Commission desire to mark the very opening of their Second Annual Report with an expression of devout thankfulness to the GIVER of all good gifts, for the blessing which He has vouchsafed, during the year past, upon a large portion of the Mission Field with which they are entrusted, and in particular for having given to it, within that period, a Chief Pastor in the person of the Missionary Bishop of Niobrara.

This event—the Consecration of *a Bishop for the Indians*—the Commission cannot but regard as, in itself, very significant, and, in its relation to the future, full of promise. Little as such an event was anticipated even a brief decade ago, it yet formed the consummation of yearnings and prayers which for years, day by day, the piety of Christian hearts in our Communion had felt and offered. The object of desire was the rescue of the Red men from the heathenism in which, as a Race, they were living in a Christian land, and the worse than heathenism into which, through contact with irreligious whites, they were sinking. These yearnings and prayers on the part of a few of God's people, in behalf of the Indian, in connection with earnest and persevering efforts for his Christianization, found in their very object continual incentive, and received in due season a remarkable answer—an answer which at once furnished great encouragement for such sacred endeavor. The Church's consciousness of an important, unfulfilled duty in this direction, had been at last aroused. She recognized the necessity of caring, as a Church, for these home heathen. The importance, too, of availing herself fully of the humane policy of the General Government with respect to the Indians, was justly appreciated. And thus she was led to give the most solemn manifestation of interest in this work, that she in her organic capacity could furnish. In accordance with the sacred traditions of her Polity, and with her now awakened regard of the gravity of the matter in question, she selected and set apart a Bishop for this special work. Departing from the usage which had characterized her action all along

the hundredth Bishop in the line of our American Episcopate was given by her to be the Bishop of a particular Race in this land, and that race the despised, abused, and—in a Christian view—long and sadly neglected Red men of the West.

The election of a Bishop for the Missionary Jurisdiction of Niobrara was made in New York, on the 1st of November, 1872—an act most fitting to be done for such an object on such a day, marked as it is in the Calendar of the Church by a Memorial Service which tenderly reminds us, that among the company of Heaven are those redeemed by the Blood of the LAMB “out of every kindred, and tongue, and people, and nation.” The solemn Service of Consecration of the Bishop-elect was held in St. Luke’s Church, Philadelphia, on Thursday, the 9th of January, of this present year.

Official obligations growing out of his relations with the Foreign Committee of the Board of Missions, of which he had been the Secretary and General Agent, and preliminary arrangements for entering upon his new field of labor, detained the Bishop at the East until the month of April. Since that time, he has been engaged in his special work, visiting the various portions of his Jurisdiction, caring for the important interests committed to his charge, and, in connection therewith, initiating new and promising enterprises.

In relation to these, and other points of concern, a detailed statement will be presented in his First Annual Report, to be made at this present Meeting of the Board.*

Paul Mazakute.

The Commission have been made to realize, during the year, that, in the conduct of Mission work, as in the personal experience of individuals, alternations of joy and sorrow are to be expected. Since their last Report, in which they lamented the loss of two members of the little band of native Christian Ministers, the Rev. Paul Mazakute has been called away from his earthly labors. His death occurred on the 12th of May last. It was not wholly unexpected, for his failing health had given sad intimations, for months previous, that his continuance among the scenes of his pious and devoted labors could not be long extended. Of him it may be said that he was “faithful unto death”—faithful not only as a Christian man, but faithful as a Steward of the mysteries of God. As late as last December, the Rev. Mr. Hinman, who had been on a visit to Paul, wrote of him thus: “He will not rest from work, but says that God has evidently called him to make ready to pass over the dark river; but that we must let him die, still at work, with his light burning. He says, ‘Even if I die a month or a year sooner, I prefer to

* See also Appendix, at the close of this Report.

die still ministering at the Altar of my SAVIOUR.'” There, in that little chapel on the Basille River, which the loving devotion of a few Christian women in New York had provided for him, he continued to perform his sacred duties, and to testify of the dear SAVIOUR; and there at last, in that same chapel which he had loved so well, was his thin, worn body brought, ready for its burial, arrayed in the simple vestments in which he had been wont to minister in holy things. Miss West, who went up from the Santee Mission to be present at the funeral, furnishes such testimony as this, of the departed: “Paul was in all his daily life one of the most perfect patterns of the Christian character that I have ever known. He has shown it as much in his patience during his long suffering, as in his earnest working as long as he was able, and even after; he could not bear to give up. I received a note from him, while Mr. and Mrs. Hinman were in Sioux City, in which he wrote, ‘I am without fear and full of joy, and I am in haste to be in the joyful country, with JESUS, my Divine Friend, beyond the clouds, because I can no longer work for Him on earth.’” May we not humbly say of Paul, what Paul the Apostle says of one of the Saints of the Primeval Dispensation, “he being dead yet speaketh?”—speaketh to us white men, of what the blessed Gospel of the SON of GOD can accomplish in the heart and life of the Indian, and speaketh to his yet heathen brethren, of the love and goodness and power of ONE Whom they seem to be ever feeling after under their sacred, traditional expression—*the Great Spirit*.

SECRETARY AND GENERAL AGENT.

Col. E. C. Kemble, whose faithful and effective labors had been devoted in promoting the interests of the Indian Commission since its organization in December, 1871, resigned his position as its Secretary in July last, having received an appointment as one of the five Government Inspectors of Indian Agencies—an important and responsible office created by Congress during its last session. The Commission feel confident that Col. Kemble will carry into his new relations the same zeal in the cause of the Indians, and the same desire and effort for the amelioration of their condition through the civilizing and saving forces of the Gospel, that he manifested while acting in connection with this Board. The Rev. R. C. Rogers, for some time past the Associate Secretary of the Domestic Committee, was appointed the Secretary and General Agent of the Indian Commission, at a subsequent meeting of the Executive Committee, and is now engaged in the duties of that office.

THE PRESENT CONDITION AND PROSPECTS

of the Indian field; the number of laborers therein and their distribution at the several Mission Stations; the results of work during the year

past ; an account of Services, Confirmations, Ordinations ; changes in the *personnel* of the Missionary staff—these and other like details more properly belong to the Report of the Missionary Bishop, in which they will be fully set forth, than to the one herewith presented. The Commission may be permitted, however, to say that their hearts have been cheered and their faith confirmed, in connection with the Indian work, by the statements which, from time to time, they have received from the Bishop, by letter or in person, respecting the general condition and progress of the Missions under his care.

ST. PAUL'S TRAINING SCHOOL.

Among the several enterprises already undertaken by the Missionary Bishop, for aiding and increasing the efficiency of the work among the Indians, there is one in which he is now engaged, with the cordial sympathy and co-operation of the Executive Committee, which in the view of this Commission deserves special reference and commendation. It is the plan of erecting at his headquarters—the Yankton Agency—a large and substantial stone building, which will serve, for the present at least, as his own home, but which is specially intended to furnish facilities for a Boarding and Training School for Indian boys. The building is already in such a state of forwardness as to warrant the expectation that it will be ready for use within a few weeks. Into this building, it is the intention of the Bishop to gather, from the schools at the several Mission Stations, the most promising of the Indian boys, to the number of at least thirty, and there under his own supervision to train them for Teachers, Catechists, and (if God will) for Missionaries.

The Commission deem it unnecessary to spend any time, in the way of argument, in advocacy of a scheme so wisely conceived as this. It is one which they feel sure will commend itself at once to that large and increasing class of persons in our Church, who, in studying carefully the problem of a thorough Evangelization of a heathen race, find in such an appliance one of the most hopeful and effective agencies. Heathen life, when thus salted at its very sources with the salt of the Gospel, cannot long continue heathen. The Commission are bold to give expression to their belief that the funds needed for the erection and thorough equipment of St. Paul's School, will be cheerfully and promptly provided. Nor are they less confident that the Scholarships—to cost \$60 each *per annum*—by which these Indian boys are to be supported at the School, during their studies, will be speedily taken by individuals and Sunday-schools. Quite a number of them have in fact been already assumed in anticipation of the actual opening of the School. The fruits of an enterprise such as the one now referred to, may seem long in maturing ; but that maturity will contain within itself the seeds of reproductive and beneficent power and influence.

CONTRIBUTIONS DURING THE PAST YEAR.

These, as will appear by the Table accompanying this Report,* have been largely in excess of those received, the year preceding, for work among the Indians. But in view of the very considerable enlargement of that work, recently made, and of the pressing calls from various portions of the land for still further enlargement—calls to which the Commission will not dare, unless forced, to turn a deaf ear—they have deemed it advisable to attempt to multiply the sources of supply for the field committed to their care. In order to this end,

A CIRCULAR TO THE CLERGY

has recently been prepared and sent forth in behalf of our Indian Missions, asking for this object a place among the Offerings appointed by the Clergy to be made in their Congregations, during the Christian Year, and suggesting that when convenient such collection be fixed for the Season of Lent. In this connection it is proper to say that the Secretary and General Agent of the Commission will be glad to avail himself of opportunities afforded him by his brethren of the Clergy, for presenting the Indian work to their congregations and Sunday-schools, on Sundays and during the week.

HELPERS IN THE WORK.

The Commission feel profoundly grateful, and take this occasion to express their thanks, for all the help which has come to them the year past, in enlarged sympathy with their work, and in the increased mate-

* RECEIPTS FOR THE INDIAN WORK, FROM OCT. 1, 1872, TO SEPT. 30, 1873.

Alabama.....	\$47 65	Missouri.....	\$44 50
Albany	715 49	Nebraska.....	8 10
Arkansas.....	10 25	New Hampshire	110 33
California... ..	31 60	New Jersey	1,632 77
Central New York.....	682 36	New Mexico.....	1 00
Central Pennsylvania.....	647 48	New York.....	18,563 13
China.....	65 46	Niobrara	10 55
Connecticut	5,112 98	North Carolina	78 35
Delaware	123 54	Ohio.	367 15
Easton	34 00	Oregon	52 50
Georgia	40 15	Pennsylvania.....	17,469 79
Illinois	196 79	Pittsburgh.....	721 25
Indiana	14 70	Rhode Island	2,421 81
Iowa	108 90	South Carolina.....	84 94
Italy.....	123 89	Tennessee	29 60
Kansas.....	78 80	Texas	1 00
Kentucky	308 55	Vermont.....	76 28
Long Island.....	2,285 79	Virginia.....	532 34
Maine	33 37	Washington Territory	5 00
Maryland.....	1,917 26	Western New York.....	688 36
Massachusetts	5,234 47	West Virginia.....	84 98
Michigan	584 69	Wisconsin.....	102 41
Minnesota	5 23	Miscellaneous	6,279 25
Mississippi	3 00		
Total.....			\$67,771 79

rial assistance rendered them in carrying it on. Special reference seems to them to be due to those organizations of Christian women in several of our large cities, which—as Auxiliaries to the Board of Missions—have been particularly active in behalf of Indian interests. The aid afforded by these Organizations has been very valuable and encouraging. The bond of union and the stimulus to effort, in the case of these Associations, have been found in one sacred object—the raising up, through the agency of Christian energies, of the Red race, as a race, to the level which the Gospel furnishes, and, in so doing, ameliorating the condition of the Indian woman by giving to her that place in the family relation and regard which Christianity alone can bestow. Underneath these offices of love performed in this behalf, by the Organizations referred to, the Commission are well assured that some sufficient motive power must exist, and they think they cannot be mistaken in attributing such sanctified activity to the same spirit of devotion which, in Apostolic days, drew from St. Paul himself that singular expression—ever fragrant and in every age of the Church suggestive of the true glory of redeemed womanhood—“*those women which labored with me in the Gospel.*” Would it not be well for many other female servants of the MASTER in this Church, especially in our larger towns and cities, to combine together in similar Associations for a similar purpose?—well and wise for their own sake, and well for the work’s sake, which they would thereby be promoting.

SPECIALS.

There is no desire on the part of this Commission to abridge in any degree the liberty of giving to special objects. The work entrusted to them, while as a whole it furnishes a common ground of interest, in passing on to its present stage of development has also furnished *interests* in great variety. To such a degree has this been the case, that much discrimination has been exercised by givers as to the direction which their benefactions should take. It is freely admitted that, in the immediate past of this enterprise, such a course was entirely natural; nevertheless, in its results it has been embarrassing to those who, from their official relations with the Indian Mission work, are expected to provide for that work as a whole. The Commission feel great delicacy in making suggestions on this subject; and yet, in justice to themselves and to the work which they are appointed to supervise, they venture to express the hope that there may be in the future less of the *special*, and more of the *general*, in the gifts which shall flow into their Treasury. They beg their brethren to bear in mind the fact that the Church has committed the oversight of this important interest to a number of her Clergy and Laity, who are expected by her to discharge the sacred duty assigned them, with judgment and impartiality; and that they whose duty it is to study and understand most thoroughly the wants of the entire field may per-

haps be enabled, better than others, to exercise due discrimination in the employment of the gifts of God's people. That they have not presumed to offer these remarks without sufficient reason, will be shown, they trust, by the statement of a single fact, *viz.* that, of the more than \$60,000 received into their Treasury during the financial year just closed, over one-third came in the form of *Specials*, and hence was unavailable for the general work of the Commission.

THE FUTURE OF THIS WORK.

The Indian Commission, as Christian men put in charge of a trust like theirs, would feel burdened with a constant sense of unfulfilled obligation, could they not believe, that, sooner or later, the good providence of God would permit them to make full proof of their official responsibility by carrying their work into every portion of the land where Indians are to be found who desire the ministrations of the Church for themselves or for their children. Already, indeed, have they been enabled to give tokens of what their heart's desire and prayer to God is. They have undertaken the care of Mission work among the Red men, not only in the Indian Missionary Jurisdiction proper, but in Nebraska, in Wisconsin, and in Minnesota. The range of operation now indicated has seemed to them, thus far, the limit, beyond which, as prudent men, it might not be wise to venture. But they are conscious that this branch, like every other, of Missionary enterprise, is a thing of growth; and that, as the Church's interest in it deepens, the way will be made clear whereby to enlarge the scope of its beneficence. They have good hope that the time is not distant when they will be permitted to avail themselves of opportunities already existing, and beginning to demand their careful consideration. Not to speak of cases likely to arise in the near future, with which they will be called upon to deal, actual cases are before them now, asking not merely for consideration but for favorable and speedy action. To give a single instance: One of the last official acts of the lamented Bishop Randall was an earnest appeal for a Missionary and Teacher for the tribe of Shoshone Indians in Wyoming Territory, that he had visited on his last journey. The Agent for this Tribe was appointed on the nomination of the Indian Commission; hence the added responsibility for the religious instruction of that heathen Tribe.* If the Com-

* In this connection it seems altogether fitting to quote the language of the Agent himself in a communication which has come to hand since this Report was written.

"I have lost an able counsellor, and valued friend, in the death of the Right Rev. Bishop Randall. A visit to this Agency was his last work. He notified me that he would fully inform the Indian Commission of the work being done, the manner of doing it, the progress already made, and the wants of the Agency: but I fear that his severe illness and death so soon after his return home prevented him.

mittee do not respond promptly to such applications, it is not because of any lack of sympathy with the objects thereof, but simply because they would not outrun the Church's readiness or willingness to sustain them in such additional enterprises. And yet they feel that such grave and far-reaching suggestions as, for example, may possibly be presented in the Report of the Missionary Bishop of Arkansas and the Indian Territory, should not be long held in abeyance, either by them, or by the Church whose servants they are. Nor could they deem it the part of Christian charity, for a Church laden with such gifts as ours is for the healing of the Nations, long to neglect such earnest calls for spiritual help, as now, for the second time during the preparation of this Report, have been sent by Red men in the remote North-west. Reference is here made to the case of the Spokane Indians in Washington Territory, of whom the late Secretary of the Commission writes thus: "I stop right in the midst of everything to give utterance to their wishes and my wishes and prayers that something may be done by our Church for these unhappy, and I think deserving people. It is another case of 'starving Ponkas,' with this difference, that the Spokanes are literally hungering and thirsting after the Word of Life—starving for the 'Bread which cometh down from Heaven.' I cannot doubt this after what I have seen."

The Chief of these people bears the name of "Garry," given to him from the fact that, when a boy, he lived at Fort Garry, on the Red River of the North. Of him, Colonel Kemble writes: "Having learned that I was a member of the same Church which had educated (or partly educated) him, he asked that I would use my influence to get a teacher from our people for his tribe. Afterwards he followed me to Wallula, over a hundred miles from his country, and put a letter into my hands which I enclose. It was written by a partly educated half-breed, and signed by Spokane Garry. Garry speaks our language, but speaks it just like a Scotchman. He was educated by the Church of England Missionaries on the Red River, years ago, at which time also he was baptized into the Church. He still has his Book of Common Prayer.

"All day long, amid the hurry and perplexity of official cares and duties, their sadly sung song has been ringing in my ears—the little hymns to JESUS, which they sing, but especially their favorite, 'I love to tell the story of JESUS and His love, the old, old story,' etc.—until it seemed I could not go on with my work before I had fulfilled my promise to them, and asked the Church to do something for them. They are naked and destitute—but they do not ask for clothing; their only food is the salmon which they catch and dry—but they have not asked me for meat. They have only asked me that I will help them to get a teacher for their

from doing so. Be kind enough to inform me: and, if you have not received a communication from him, I will endeavor to meet the deficiency, especially in regard to the progress being made in civilization, education, and Christianity."

children, and some good man to instruct them in the knowledge of our LORD JESUS CHRIST and His Church. All they know as yet is the Name of JESUS."

When cases such as these are brought to the knowledge of the Executive Committee, should they, as Christian men, shall we, as Christian men, be forced to hesitate, and, possibly, to let them pass unheeded? When any among those for whom CHRIST died are struggling out of their heathen darkness towards the Light, and have gained just glimpse enough of the knowledge of the Truth to lead them to be asking in a confused sort of way, "MASTER, where dwellest Thou?" shall not this Church, in the loving tenderness of that MASTER, say to them, "Come and see?"

It only needs that the Church's voice, in clear and distinct utterance, shall bid this her own Commission for the Red man to go forward, and large portions of that "much land to be possessed" can soon be placed under Christian cultivation.

CONCLUSION.

It only remains for this Commission to give expression to their confidence, that the Church, which, out of her large-heartedness, has granted to this Indian work a Bishop, will not fail to grant him and those who are or shall be faithful co-laborers with him, all things needful, in the way of sympathy and prayer and offerings, to enable him and them to cultivate with diligence this field, to the glory of God, and the salvation of souls.

By order and in behalf of the Indian Commission.

R. C. ROGERS,
Secretary and General Agent.

APPENDIX.

It gives us great pleasure to present to the readers of this Report the following letter, kindly furnished by Bishop Whipple, in relation to the work among the Indians at White Earth Reservation, Minnesota. This, as is well known by our people generally, has been for years the scene of the devoted labors of that faithful native Presbyterian, Enmegahbowh. An enlargement of the work at White Earth has recently been made by the transfer thereto of the Rev. J. A. Gilfillan, whose support has been undertaken by the Executive Committee of the Indian Commission :

NEW YORK, *October 28, 1873.*

DEAR BROTHER : When I recall the wonderful changes in the temporal and spiritual condition of the Ojibway Indians, now at White Earth, my

heart is full of thankful joy. They have passed through fearful trials, again and again, when crops failed, and they were left in great destitution. They have never faltered ; there has been no going back.

I have not at hand the statistics of the past year.

Our little church, which seats three hundred, is quite too small for the congregation. If we had one twice the size, it would be filled.

From the testimony of traders, and communicants of other religious bodies, as well as of their faithful Missionary, I believe they are humble, faithful Christians.

We are now building a small Hospital, with twenty beds. There is nothing so needed in a heathen country.

We are able to do little with schools : the Congregationalists have the nomination of Agent and employees, and they have the Government school fund. If we had the Agency, our educational work could be increased ten-fold.

The Rev. Joseph A. Gilfillan has taken charge of the Mission, and will be a faithful helper to Enmegahbowh. For prudence, zeal, piety and practical knowledge of business, I do not know one better fitted for Mission work.

We need for White Earth two Sisters to care for the Hospital, two teachers for Parish school, and means to build two school houses, and to furnish the Hospital.

We need, most of all, the prayers of the Church of God.

We have three Indian Candidates for Holy Orders : we hope to find others who shall carry the Gospel to their own people.

I desire to express for the Indians, and for myself, our deep gratitude for the boxes of clothing sent last year. No words can tell the real benefit they were to this poor people. May God reward every giver.

Your Brother in Christ,

H. B. WHIPPLE.

The following account, sent to Bishop Whipple, of a recent visit made at White Earth by the Rev. Dr. Knickerbacker, of Minneapolis, Minn., will also be read with interest.

Oct. 8th, 1873.

MY DEAR BISHOP : I have been at White Earth the past week, attending the annual payments.

Last Sunday I was with the Rev. Mr. Johnson [Enmegahbowh] at the dear little church. It was a glorious sight to see that crowded congregation, so devout and reverent, and so hearty in their responses. I esteemed it a precious privilege to tell them the story of redeeming love, and speak words of encouragement and hope.

Mr. Gilfillan is throwing himself heartily into the work of learning their language and fitting himself for his duties. I do not believe there could be found a better man for the work, in the American Church. His faith, his simplicity, his humility and devotion, are beautiful to see, and remind one of primitive faith and love. All speak in the highest terms of him.

I preached at his afternoon Service for the *employees*. A good congregation gathered, and joined heartily in the Service, and the singing was unusually good. I think they will soon learn to love the Service.

The Hospital building is being plastered this week and I think will be finished before freezing weather. It is a fine building, and the Indians are very proud of it. It will be a source of very great blessing. Last Sunday Mr. Johnson spoke to the Indians about supplying it with vegetables and such things as were raised by them, and immediately sufficient potatoes, turnips, onions, cabbages, etc., for the whole winter, were promised. I called in the evening to see Mrs. Spears [Teacher at White Earth]. She had raised ninety bushels of potatoes; ten of these she wanted to give to the Hospital.

It is perfectly wonderful—the improvement in this people. When I contrast it with the old life in the wigwam and the blanket, I can but exclaim, *What hath God wrought!* Surely, dear Bishop, no part of your work for the dear LORD and MASTER can afford you more satisfaction than that bestowed upon these poor heathen people; and, I am sure, by no portion of your flock are your labors and trials in their behalf more gratefully appreciated than by these humble souls.

Affectionately your son in the Church,

D. B. KNICKERBACKER.

